

The Spirit of Missions

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PREACH THE GOSPEL TO EVERY CREATURE.

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MISSIONARY REPORTS.

WE hope the length of this report will not deter any from giving it a careful perusal. Something of the same kind from other parts of the missionary field would increase the interest of the Spirit of Missions.

REPORT OF THE REV. J. L. GAY, MISSIONARY AT LOUDON, AND TO ST. ANDREW'S, MOUTH OF TELlico.

The question is often asked why our Church is so little known, and has, where known, made so little progress in the central or mountainous regions of the country; for instance, in the western portions of Virginia and the two Carolinas, in northern Georgia and eastern Tennessee and Kentucky. Believing that a correct answer to this question will go far to explain the peculiar hindrances to success in missionary work in this region, I will attempt it.

A majority of the early settlers of those portions of our country, in the first place, were not Church people. They came, some of them, from New-England and Pennsylvania, from Holland and Scotland, but most of all from the north of Ireland. Of course every intelligent reader will know what they were. But a small portion came directly from England, and these, perhaps, from that very fact, were more neglected by the mother country, and by those who administered her ecclesiastical affairs: but on the various tides came, flowing, through many channels, upon the backwoods lying at the eastern base of the mountains. Thus buried in the forest, cut off from civilization and Christianity, left to themselves, they soon relapsed into a state of great ignorance and carelessness in religion and morals. Such was the state of things in the region and among the people indicated, from eighty to a hundred years ago. And then the American Revolution succeeding, with all its train of consequences, the unnatural

strife between the parent and child, the hatred stirred up against the parent's Church, the flight of her clergy, the desolation of her churches, is it any wonder that the people became alienated from her? And then the Indian wars waged almost without cessation for more than half a century, with the unavoidable concomitants of hardships and privations, ignorance and irreligion, flowing in their train, bequeathing to after times, with much that was good, a heritage of barbarism to a larger portion of the people. Many large families were brought up and lived all their lives in the one room of a miserable hut, and many live so yet. Multitudes had no opportunities of learning, for the school-house and the Church were almost unknown; while distilleries, and musters and shooting-matches could be found scattered all over the land. Of course the Sabbath-day was not remembered or kept holy—a low tone of virtue prevailed; and vice and brute force, in many localities, carried all before them. Amid frequent conflicts with savage and civilized(?) foes, the marching of armies, and the excitements incident to a somewhat insurrectionary state, religious instruction and worship were necessarily neglected, and the forms of religion almost unknown. So was it at the beginning of this century all along the western slope of the Alleghanies, and on both sides, and in the intervening vallies, of the Cumberland mountains. But new scenes were preparing to burst upon them. It was here, when wars had ended, when stable government had given repose to the excited masses of "*Frankland*," that a new and unheard-of excitement arose in the great revival which commenced in 1799. Suddenly there appeared among the people men of burning zeal, of boisterous but natural and effective eloquence, proclaiming their mission, and, like the Baptist of old, calling them to repentance. Such preaching was novel—it was needed, it was attractive. The illuminated grove, the stillness of the night, the serenity of the heavens, the vast concourse of sensitive and enthusiastic hearers assembled in this glorious temple of nature, all wrapped in the profoundest solemnity, while the preacher exhorted them to repentance and amendment of life, and denounced upon the impenitent the terms of a broken law, produced the most awful sensations in the minds of all. Here was the origin of camp-meetings, and the very first one ever held, perhaps. Here was originated that system of "new measures" which, thirty-seven years afterwards, divided the large and respectable body that got them up. Here, too, out of this very revival, originated the Cumberland sect, "the Young America" of the denomination that could not abide the old-fogyism of waiting to get an education, and to be regularly called and tried. I mean no disrespect, for the communion of which I speak are very zealous and earnest in their work, and in this respect worthy of all praise. Here, too, growing out of the necessities of the time, originated those novel ecclesiastical(?) structures, the open shed, covered over as they are sometimes with boards, but oftener with green boughs cut from the trees, having ranges of such seats beneath, and furnished with a raised platform for a pulpit at one end. Sorry am I to say that these fragile structures still satisfy the wishes of a vast majority of the people in the rural districts. In towns, and in some few country neighbourhoods, they have something better, but still far below and behind what they should have. Why, the oldest and wealthiest town in east Tennessee, settled in 1791, had no Church edifice of any sort until 1810, a period of nineteen years!

Such, then, being the antecedents or concomitants of the planting and growth of this region of country, is it any wonder that the Church is but yet in her feeblest infancy here? Little, too, has been done for her by her

more favoured brethren, to plant her and sustain her, and make her known. These beautiful valleys were hid away behind the mountains; surrounded by them and shut in on all sides, they were out of sight and out of mind, except under the pressure of foreign invasion, when their brave sons were called upon to shoulder their rifles, and march on foot to drive the invader from our shores. On almost every battle field, in every part of the Union, have these brave and generous men poured out their blood in behalf of the common cause: so that this fair State, whose soil has never yet been invaded by a foreign foe, has earned the title of the "Volunteer State." Now this may not seem very appropriate to a missionary report, but it illustrates my subject—the people—and it may also suggest the reflection, that since these unselfish and generous people have ever been prompt to answer the calls of patriotism, should not their spiritual needs now command the sympathies of those more highly favoured? If little or nothing has been done until recently, it is because we have made no efforts. Until eight years ago, the field was deemed utterly hopeless. Bishops, priests and wealthy laymen, passed over our soil going and returning from more hopeful parts of the Lord's heritage, but no record of any attempt to make our Church known has ever met my eye. Now, we have four Missionaries posted along through the valley, at wide intervals apart; from their posts, if you set out to look for others in neighbouring dioceses, or in our own, you must travel from one to two hundred miles before you will find one. Look now at this vast field, larger than any state in the Union, and look at the meagre supply of labourers in it—a field, in the very heart of the Union, that until lately was not even entered by any of its gates. Though late, we can yet do much here; and well will it repay your culture, for its fruits being at your own doors will be your own. Has it ever occurred to any one that our missionary efforts have been too centrifugal and eccentric: that to be blessed, we must provide better for our own household, our own kith and kin at our doors. If ever Socialism and Romanism shall get the upper hand in your cities, you can retreat to this high and pure mountain region, this land of good hard common sense, where such fooleries can never flourish.

Our Church at the mouth of Tellico—a perfect model of a country Church—is nearly completed. We now worship in it. Whether, however, it will be consecrated this summer we know not. At Loudon, owing to the unreliable character of our workmen, the work still lingers. Still we have hopes and fair promises.

It gives me pleasure to say that promises have been made by wealthy and zealous persons connected with the copper mines, that a lot will be given and an association made for a Church and the support of a minister there. I am waiting every day to hear from a reverend brother, to whom I have proposed that we shall go over and take the initiative. We propose to take the Tellico Iron Works in our way, where also some encouragement has been given by young and zealous men, who are coming into the concern from the diocese of Western New-York. Indeed there is a wonderful degree of activity imparted to this section by the discovery of rich copper and other mineral deposits, and also by projected improvements intended to develop the resources of the country.

There are said to be no less than *ten* companies organized here. Three or four of which are at work. Two of these companies I know to be Church people who are able and willing and determined to make all necessary appropriation for a Church edifice and the support of a clergyman. Some of the other companies are mainly composed of Englishmen,

and it is fair to suppose, are also church people. What will come of all this excitement and enterprise no one can tell. Further developments should be waited for before any very large expectations are indulged. In the mean time there is sufficient encouragement for us to go forward immediately and secure a foothold, and begin to unfurl the banner of the cross.

Just here I was agreeably interrupted by a visit from the proprietor of the factory at Chilhouse, an English gentleman, who came to consult me about a Church for his family, operatives and neighbors. He was determined to build one himself, and he hopes to be ready to have the cornerstone laid by the Bishop when he comes. This will strengthen us in more ways than one, for this gentleman has a relation who is about finishing his studies at one of the English Universities, and who is coming out immediately; expecting to become a candidate for orders and to be ordained in this Diocese. This looks well, for it shows a determination to cast his lot in among us, and to stay with us.

In the whole field above described, there are about twenty-five communicants. There has been no visitation of the Bishop since my last report, and, of course, no confirmations. There are a large number of children for baptism at St Andrew's, waiting for the return to the parish of one who must answer for them: also to have it administered in the Church. On the whole, there is much to do, much to endure, and, when these conditions are complied with, much to encourage us.

Illinois.

Mendon—REV. JOHN SELLWOOD.

"Since my last report I have devoted half my time to my parish here; the other half I have spent in making missionary tours to different places, for the purpose of visiting the scattered members of our Church and preaching the Gospel.

"At Mendon, the congregation is composed entirely of our own Church people, and is consequently small.

"I have devoted two Sundays to Columbus, in Adams County. I likewise visited the town and preached in it one week-day evening. There are two or three communicants of the Church residing here.

"One Sunday I spent in Chili, in Hancock county. I have likewise preached in this place five times on week-day evenings. Only one or two Church people to be found in the village and neighbourhood.

"One Sunday I spent in Plymouth, Hancock county. I also preached five times on week-day evenings. Two communicants of our Church reside here. Beside them, I know not of a single person in any way attached to the Church; yet when the weather was at all favourable, I had large congregations; and I trust that my ministrations there have been productive of good. No Episcopal Church services had ever been held in the place before.

"I have spent one Sunday in La Harpe, in Hancock Co. I also preached there several week-day evenings. Two or three communicants of the

Church reside in the neighbourhood. There are likewise one or two persons more who are attached to the Church.

"In Carthage, in Hancock county, I have officiated twice on week-day evenings. Next Sunday week, Providence permitting, I calculate to devote to that place. There is one communicant of the Church residing there, and one or two others favourably disposed to the Church.

"Four Sundays I have spent in Fountain Green, in Hancock county, besides officiating on several week-day evenings. There is no communicant of our Church residing here; but prospects are favourable, and there is room for our Church services. I trust my ministrations there have been blessed of God to the spiritual benefit of some. I have been most pressing requested to devote every fourth Sunday to that place.

"I have twice visited Augusta, in Hancock county, but had no opportunity of preaching. One communicant of our Church resides here.

"I have been invited to preach in Blandenville, McDonough county, where there are a few persons acquainted with the Church, but thus far have not done so. I made an appointment for spending one Sunday there; but Providence prevented me.

"During the past winter, I often found it exceedingly difficult to fulfil my appointments, in consequence of the horrible state of the roads; and several times likewise I failed of getting a congregation, in consequence of the mud and rain. One time, after travelling twenty-five miles to fulfil my appointment, in unpleasant weather and deep muddy roads, I got no congregation at candlelight. In the whole, I have travelled somewhere between five and six hundred miles."

Wisconsin.

Mayville—REV. M. F. SORENSON.

"The state of my Mission has not altered much since my last report in October. My time has been divided between the Norwegian stations and Mayville; and I am happy to state that the attendance upon the services of the Church and her ordinances has been very good and regular.

"Our beloved Bishop visited us here in Mayville, on Sexagesima Sunday, preached, and baptized an infant, (the Missionary's.)

"I would also report, that besides my regular appointments, I have since New-Year commenced to have an additional service on Sunday evenings (once or twice a month) at Horicon, a village six miles from Mayville, where there are a few members of the Church, and where the attendance has been very good.

"I have also visited Hartford, in Washington County, once (on a week-day) preached, administered Holy Baptism to four infants, and the Holy Communion to eight communicants."

Whitewater—REV. L. R. HUMPHREY.

"On the fourth Sunday in Advent our venerable and beloved Bishop visited us, preached twice, confirmed twelve persons, and administered the sacrament of the Lord's Supper.

"The Sunday-school is as prosperous as can reasonably be expected.

"In a word, I feel greatly to rejoice and bless the Lord for His great

goodness, in that the *general* prosperity of the parish seems to be *gradually*, and, I trust, *permanently*, advancing. Not unto *me*, not unto *men*, but unto the Triune God be *all* the praise, now and for ever.

"I perform myself the duties of superintendant and librarian, and teach, also, a Bible class.

By the goodness of Divine Providence, there has been no deaths among the members of this parish since my last report, but yet I have performed the burial service three times: once in behalf of an English lady who was a communicant of the Church, and resided twelve miles in the country; and in behalf of a gentleman and lady, who had been baptized and confirmed in the Church, and, having been long deprived of its privileges, had *affiliated with the Congregationalists!*

"It has been *almost totally* impossible for us, as yet, to make any of the requisite collections. I hope and trust it may not be so long."

Marquette—REV. G. R. BARTLETT.

"The prospects of the Church in this region sometimes appear encouraging, sometimes discouraging, according to the ebbing and flowing of the population. This spring the California gold fever has taken from us quite a number of our citizens. When this comes to a crisis we can, perhaps, speak with more certainty of our prospects. On the whole, I think the Church has not lost ground since the last report."

Manitowoc—REV. G. P. SCHETKY.

"My labours, during the past six months, have been confined principally to this station. Our services have been well attended, and I may hope with much spiritual profit, by many who have been strangers to the Church and her holy ways, and, above all, to the blessed Saviour. Three adults and thirteen infants have been baptized, and there are now nineteen persons (for the most part residing in and near the village) preparing for the apostolic rite of confirmation. When I took charge of this dear flock, we numbered a feeble band of six communicants, which has, within the space of twenty months, increased to the number of twenty-eight; while at the stations around we number twenty-four; making in all fifty-two communicants connected with this Mission. At each of the two most distant stations, there is good reason to hope that ere long a little sanctuary shall be created, to the glory and worship of the Lord of Hosts.

"It is, therefore, not without the keenest regret that I find myself compelled by feeble health to relinquish a field where I had much to encourage amid the many discouragements so frequently to be found in a new field. The dews of Divine grace, we fervently trust, are descending upon the good seed of the Word and Church of God sown in this wilderness; and though, in His wise providence who doeth all things well, I am not permitted to labour longer here, I shall not cease to pray that the Great Head will bless with an increase of many souls the labours of his ministering servants in this interesting field."

Mineral Point—REV. JOSIAH PHELPS.

"There have been no confirmations in this parish the last year. There are, however, a number of candidates for that episcopal rite, who will be confirmed and added to the communion when the Bishop makes his annual visitation. The parish was never in a better condition than at present. We have a good regular attendance on the services of the Church, and during the Lenten services much larger than ever before, during which time three adults were baptized, and only wait for confirmation to receive for the first time the sacrament of the Lord's Supper.

"Several families have moved into the parish and others added, who now feel an interest in the prosperity of the Church in this place.

"In view of our present prospects, we all feel encouraged in the belief that our labour is not in vain. Unlike most western towns, the Church here is sustained and cherished by a large share of those representing the intellect and worth of the place; and were it not for our debts, incurred in early times, I think it would soon, if not at once, be self-supporting.

"Our Sunday-School is well attended, and I look upon it as the future parish. We have seventy-five regular attendants, who recite the Catechism of the Church, together with lessons from the New Testament. We use "Bevan's Help and the Catechism Simplified."

*Iowa.**Dubuque*—REV. R. D. BROOKE.

"This report dates chiefly from last April, since when I have not made a regular statistical report, being absent in October when this report was required.

"Several families have left since then, and in a day or two three more will have gone; and before the fall, probably others. The whole list of communicants that have been connected with this Church since I came here numbers forty-eight. Some have withdrawn, and some removed. So constant have been the changes that at no one time has the number been much more than thirty.

"This constant diminution of the number of his communicants is no slight cause of discouragement which a western clergyman has to meet with."

Muscatine—REV. J. UFFORD.

"In presenting my first report, I feel thankful that I can speak favorably of the prospects of the Church in this place. I reached here late in November, and was kindly received by the small band of Episcopalians.

"We have had regular service twice on Sunday, and since the beginning of Lent a weekly lecture; and though the walking is exceedingly bad during the winter, our congregation has been constantly increasing, and is now becoming quite uniform and steady. The serious deportment and earnest attention of the people, are, I trust, indicative of a growing interest in divine things. More respectful and attentive hearers a minister need

not desire. Some I can but hope are profiting by the word spoken. On Easter Sunday, I had the pleasure of baptizing a mother and her two children. A sight so solemn and full of interest, and withal so new to most of those present, drew tears from many an eye, and, we trust, left salutary impressions upon the hearts of some. This was the 'first fruits' of my labours—may it prove the earnest of a rich spiritual harvest yet to be gathered.

"I find the responses are general and full—made as if the service was loved. The singing is remarkably good, and the people willing to aid their pastor in his work.

"And while there is generally a good deal of ignorance as to the nature and claims of the Episcopal Church, there is less of that deep-rooted prejudice and positive dislike found to exist in many places. There is also a willingness to attend our service, and a desire to see our effort to build up the Church succeed.

"There is one thing, however, that we feel our need of, and which, with the blessing of God upon our efforts, would enable us to give the Church a permanent footing, and make it a means of great usefulness. We want a larger and more convenient place for our services. We have a building erected and covered, but we lack the means to furnish it. As soon as a way is opened to supply this want, our numbers will increase, and our prospect of usefulness enlarge. Our Sunday School is yet small, (five teachers, and about thirty scholars,) though we hope to enlarge it, now the weather has become mild. The ladies are endeavouring to provide means for the purchase of an organ."

Burlington—REV. JOHN BATCHELDER.

"I have confined my labours, mostly during the past winter, to the two stations, Danville and Augusta. My enfeebled health has not permitted me to visit regularly my remoter stations. It is, however, much improved since the return of a milder season.

"The services of the Church at Danville continue to be attended with an encouraging degree of interest.

"I have visited Augusta at the particular request of the people there. I preach there for the present every third Sunday. It is a village of two hundred people, eight miles from Burlington. It is situated on Skunk river, a stream of considerable size, and affording great privileges of water power. The morals and general interests of the place have been sadly injured by the Mormons. They have now entirely left the place. It seems past recovering from the baleful effects of their unholy influence. There are no professed Episcopalians there. There is a very general and serious attendance in my ministrations. This interest has impressed me to continue them. It is my purpose to visit all my remote stations as soon as the state of the roads will permit.

"It is the seed-time for these recent settlements. It is an exalted and blessed privilege to be permitted to disseminate among perishing thousands those immortal principles of truth, and virtue, and holiness, which God hath ordained shall spring up in many hearts, and bear fruit to eternal life, to the praise and glory of His grace."

Missouri.

Fayette—Rev. J. W. DUNN.

"The removal of several communicants from the parish has been a great loss to us; yet we labour on in faith, trusting that their places will in due time be filled.

"I continue my monthly visits to Glasgow, and am much encouraged by the interest manifested there for the Church. We have not yet commenced the erection of the Church edifice, but expect to commence it in a few weeks."

Lexington—Rev. J. A. HARRISON.

"The work of the Church at this station goes forward; slowly, certainly, and under a great struggle, but, as we humbly trust, really. We do not look for great results *now*. This is our day of small things. We do not despise it. We bless God for all the past, and we pray him to prosper the work of our hands for the future."

Arkansas.

Little Rock—Rev. A. F. FREEMAN.

"I hold Divine Service and preach twice on Sundays, and observe all the festivals and holy days set forth in the Book of Common Prayer. By advice of the Bishop and with the consent of the Committee, I absented myself from my post during the summer of the past year, for the purpose of recruiting my wasted energies; I returned to my duty much invigorated.

"There are only *two* clergymen of our Church now labouring in the broad State of Arkansas. The Bishop acts the part of an itinerant Missionary, but I am afraid cannot bear up much longer under his hardships. Are there not clergy in the East, having nothing in particular to do, who should be moved at the report of the destitution of this region, and come over and help us? If it were not for that effective missionary, the Prayer Book, we might well despair of extending a knowledge of the pure faith of our Church through Arkansas."

Texas.

Washington—Rev. L. P. RUCKER.

"The above is my report for the four parishes in the county of Washington, now under my charge since October last—my colleague, Rev. C. F. Rottenstein, Deacon, late of Chapel-hill, in this county, having settled at San Antonio, by the consent of the Bishop, leaving the entire county to me.

"I have been six weeks absent from my station, though on a mission connected with the interests thereof—soliciting funds for establishing

a Church school at this place, (Washington.) I could not take the course prescribed by the Board of Missions, viz.: to get the approval of the Bishop, and then wait an answer from the Board. This would have required some three months' time, and I was compelled to go at once, or not at all. I chose to go at the risk of having my stipend curtailed, especially as the trip would afford me an opportunity of visiting my aged parents, whom I had not seen for fourteen years. You will, of course, act as your discretion may direct.

"The parishes under my charge are all in a healthy condition, though somewhat depressed under the weight of Church building expenses. It will be several years yet before they can all get through with their pecuniary embarrassments, sufficiently to contribute liberally towards the support of a Rector; and we must therefore continue for some time to come under the fostering care of the Board of Missions."

San Augustine—REV. E. H. DOWNING.

"I was going to Milan again to hold service and preach, last Wednesday but was prevented by sickness.

"Wednesday night of Passion Week I held service in our Church in this town (San Augustine) and preached to a large congregation. On Good Friday, I held service morning and night—preaching at night to another large and attentive congregation. On Easter-day, I held service and preached in the morning, and administered the Holy Communion. During the evening, I was hardly able to be up; but at night I held service again, and preached. The congregation was large and very attentive. That night I was sick with fever and slept but little. The next morning I was applied to to officiate at the funeral of a gentleman who died the day before of hemorrhage of the lungs. I walked two miles going and returning; and since that funeral, I have been a great part of the time confined to my bed with fever. I hope, however, to be able to go on with my duties as usual, in a few days."

Indiana.

Fort Wayne—REV. J. S. LARGE.

"I have continued to officiate as usual since my last report, and the congregations, both Sunday and week-day, notwithstanding the removals, have been generally very good. There have been one or two added to the communion, and the attendance on that ordinance has of late been much better than formerly. There are several looking forward to confirmation, at the next visitation of the Bishop, which we expect in about three weeks. Your missionary still labours in the confident faith that in a few years this parish will be one of importance, and able to return to the missionary treasury what it has so generously received therefrom."

Lima—REV. J. O. BARTON.

"At the request of the Bishop, I have taken the charge of St. John's Church, Bristol, during the fall and winter, and have given them about a third of my time. I have administered the Holy Communion four times there, and attended two funerals. The faithful members of this little parish

are now rejoicing in prospect of the return to them of their former devoted and much-beloved pastor, the Rev. Homer Wheeler, whose health has greatly improved. My little parish here continues to grow. Our Church building is almost completed, and will be consecrated in a few months. St. Mark's Church has been built almost entirely by the Hon. John B. Howe and his brother James B. Howe, Esq. This fact, evincing such noble zeal and benevolence, well deserves this public notice, that it may be known and imitated by others, and that future generations may see this record, when those of whom it is written are sleeping in the dust. Our Lenten services were all attended by large and attentive congregations, and seem to have produced a deep impression, promising to bring forth fruit in a large class for confirmation at the approaching visitation of the Bishop. When our Church has been consecrated, I shall be glad to send you a description of it, and shall then more fully state the actions of the worthy men who have built it, that others may be induced to 'go and do likewise.' "

Logansport—Rev. W. E. FRANKLIN.

"I have officiated every Sunday (up to the first of April) in one or other of the places that compose my station. At Delphi I officiated on other days—on Christmas and Ash-Wednesday, twice a week through Lent, except the first week, and every day during Passion Week except on Easter evening, also once a week since. The brief period during which I have been here forbids my saying a great deal about the encouragements or difficulties of this field of labour. I hope soon, however, when I feel somewhat more settled, to write you somewhat in detail. Soon after the first of April, the Bishop visited Delphi and confirmed five. Previously to his visit I had baptized five adults and five children, and in L., I have baptized one infant. The Church in Logansport, after long delay through bad management and interrupted ministrations, is at length nearly ready for consecration, and will, with Divine permission, be consecrated in May. I write at this time agreeably to requirement; but shall hope to write again after the consecration of the Church in Logansport."

Northwest American Mission.

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RESUMPTION OF MISSIONARY WORK AT MOOSE FORT.

March 13—The weather being fine and warm, the snow in some places disappeared, and a little grass was visible. With what joy did we look upon it, and with what delight did we walk on the verandah in front of the house. Every thing appeared to be covered with its most beautiful dress, and the mind to cast off a load which unknowingly had rested upon it. Let us praise God for His goodness; for although we have a long winter, yet the fine days, with which we are occasionally favoured, cause us to feel more grateful for them than we otherwise should.

May 10—Many Indians came in to-day, and we had a good number at the Church in the afternoon. Most of them appeared intent upon learning to read and becoming acquainted with the catechism which I have written for their use. Now, at length, has the river given way. Water has again

made its appearance, after having been congealed for nearly six months. The canoe is now in requisition, the birds are raising their voices, the budding of the trees is perceptible, and every thing is proclaiming the return of spring. May its appearance be a token of the springing up of the fruits of holiness in the hearts of the poor Indians entrusted to my care !

May 21—At the meeting this evening, after having spoken on Christ's coming to judge the world, I exclaimed, "What do you think of it?" One answered, "True, true; I believe it, I believe it," and another, "true, true, I believe it; and all the words Christ spake." I was speaking without the aid of an interpreter, and I think I was tolerably understood. May the Lord assist me, that I may be enabled thoroughly to master the language, which is of such consequence to me and my flock !

May 28—Two women were at my house, both writing books. They were there also yesterday. They required constant attention, as they had never attempted any thing of the kind before. However, they persevered, and performed their work tolerably.

I instructed the women at the Church this evening. About half-past nine, wishing to enjoy the beauty of the night, I went to take a short walk in front of my house. The moon shone brightly—the river was without a ripple on its bosom—scarcely a breath of air stirred—not a note was heard from any bird, and among the lower animals the frog alone broke the silence. But another sound caught my ear. It proceeded from a suppliant Indian widow, who, before she lay on her humble bed, was offering to her Maker and Saviour, surrounded by her family, the sacrifice of prayer and praise.

ARRIVAL OF THE BISHOP, AND SUBSEQUENT PROCEEDINGS.

Aug. 3, 1852—I wrote an Indian book in the morning, and in the afternoon met my people at the Church. Soon afterwards the Bishop arrived, and I was therefore unable to meet him on his arrival. For a long time had I been anxiously looking for him, that he might strengthen my hands and settle the place of my destination. Now I have met with a reward due to patience.

Aug. 4—In the afternoon I took the Bishop to the houses of most of the inhabitants. Here I certainly learnt a lesson on Christian visiting. An example was placed before me, which, by the grace of God, I hope I shall follow. The Bishop's affectionate manner, his entering into their little concerns, his soothing and edifying advice, and his simple yet comprehensive prayers, showed that he was well acquainted with this, one of the principal, if not the principal, duty of the Christian Missionary.

Aug. 5—In the afternoon we visited the remainder of the families, one case causing us great anxiety. In the evening we had service in the Church, which was well filled with Indians. They read their books and sang, after which the Bishop delivered a delightful address, stating the reasons which had brought him here; and one could observe in the countenances of the Indians that his words made some impression on their minds. May they produce fruit a hundred fold !

Aug. 8 : Lord's-day—We had service in the Church at seven o'clock, when, according to their usual custom, the Indians offered up extempore prayers. That of Oo-le kit-chesh was very beautiful. He commenced by thanking God for sending the Bishop here in health; then asked God to help him to teach them. Taking in his mind the whole inhabitants of the

island, he requested that the blessing of God might rest upon them, and that, of His infinite mercy, he would turn both Englishmen and Indians from their wicked ways. Pleading his ignorance and insufficiency, his heartfelt prayer was that God would assist in the training of all the children in the ways of Godliness. Acknowledging his sins, he pleaded that his and those of all present might be washed away in the blood of Jesus. Throughout it was marked with that deep humility of soul, yet fullness of heart, which characterise importunity, yet unworthiness.

In the forenoon we had prayers, and a sermon by the Bishop, from Rom. i. 9—12. We had an Indian service in the afternoon.

Aug. 15 : Lord's-day—As we were walking to the Church, thinking on what was before us, the sun shone most brilliantly, a very gentle breeze played over the island, the river was almost without a ripple, and there was not a single mosquito to be seen. If thus fair outside, how could the interior of the house of God appear otherwise, when we beheld an attentive congregation, eager to offer to their Lord the sacrifice of prayer and praise? Six adults were received into the bosom of the Church by baptism, making confession of their faith. They all appeared to feel the solemnity of the occasion.

In the morning the Bishop preached from the words, "What mean ye by this service?" in which he dwelt on the nature and benefits of confirmation; after which twenty-three renewed their baptismal covenant, binding them still closer to their heavenly father.

In the afternoon the Church was full to overflowing, and the service very impressive, when 105 Indians received the rite of confirmation. Every thing passed off with the greatest quietness and order, although, in consequence of the fullness of the Church, the difficulty of moving was great. The Bishop's address was in unison with the rest of his discourse—plain, practical, good—and the attention of the Indians was quiet and marked.

At the early morning service great excitement was felt by all parties. At the close, "Ke-sha-che-man! Ke-sha-che-man!" ran through them—"The ship is come! The ship is come!" Thanks be to God, who has thus, of His infinite mercy, protected its inmates while crossing the mighty deep!

Aug. 18, 1852—It is happiness itself to meet with others engaged in the same noble work of evangelizing the heathen. A threefold cord is indeed strong; and here we were—the Bishop, Mr. Watkins, and myself, brought together by God for the advancement of his glorious kingdom. May the Lord of might and love be our director, protector, and assistant, in our deliberations and engagements.

Aug. 22 : Lord's-day—At the English service there was a large congregation, when the Bishop delivered a most impressive discourse from Ex. xxviii. 36, bringing out most beautifully the benefits and hopes arising from ordination and the reception of the Lord's Supper. May the advice he then gave me remain deep and long in my heart, and there be watered by the Holy Spirit of truth! My ordination then took place, in which Mr. Watkin assisted. A tolerable number then partook of the Lord's supper.

In the afternoon my soul almost enjoyed heavenly delight. I admitted fifteen into the visible church of Christ—six adults and nine children: but what was my greatest joy to see, the doors being shut, twenty—even of my flock, over whom I had watched and prayed, and with whom I had spent many, many happy hours, partake, for the first time, of the sacrament of the Lord's Supper. Their devotion was quite exemplary, their humility

marked, and it was quite delightful to hear them speak of their self-abasement and unworthiness to partake of so great a feast.

Aug. 25—We had morning service, when I received ordination for the priesthood.

Aug. 29 : Lord's-day—We met the Indians at seven o'clock, when we had prayers, and further catechised some adults, candidates for baptism. At the English morning service the Bishop most kindly read prayers for me, and I preached from Mark vi. 50. Soon after dinner we had an Indian service, when I had the happiness of admitting fifteen as members of Christ's visible church. The Bishop delivered an excellent discourse to the congregation, which I interpreted for him. It was a most happy meeting. In the evening we had English service. I read prayers, and the Bishop preached from Zechariah iv. 7.

Aug. 30—This morning the Bishop had all the Albany Indians assembled and gave them a very excellent present. At twelve he stepped into his canoe. All were present to bid him farewell: many a tear was dropped, and many a hearty wish uttered for him. May the Lord protect him and take him in safety to the place whither he goeth! I left at three o'clock, travelling in a small canoe until three the following morning.

Intelligence.

IRELAND.

The Irish Society of London held its annual meeting on the 5th May, the Marquis of Blandford presiding, who opened the proceedings by announcing that two subscriptions had just been received, amounting to £450. The report states that the arrangements entered into with the Dublin Irish Society, in 1850, were terminated last March; and that an amalgamation with the Society for Irish Church Missions was to come into effect on the 1st of June. The receipts for the year were upwards of £9,136. There had been a large increase in the missionary operations of the Society in Mayo, Cork, Sligo, Waterford, the city of Dublin, and other parts of Ireland, and there had been thirteen new missionaries and 121 lay agents added to its active staff during the year. A very large number of conversions had resulted from the increased activity of the Society's operations since the last report, many of the most remarkable of them being stated in the document. The report states that nearly fifty congregations had been gathered from the ranks of popery by the Society's Missionaries, while thousands of the Irish Roman Catholics had embraced the Protestant faith, and many thousands were inquiring into the divinities of the Word of God.

The annual meeting of the Society for Irish Church Missions was also held lately at Tuam. The Bishop states that, since October, 1849, he has ordained 22 Missionary clergymen, and confirmed 2,707 persons, of whom 456 were original Protestants, the remaining 2,251 being converts. Eight new Churches have been built, three have been consecrated, and five are parish Churches, four have been licensed, and one has been enlarged and rebuilt. There are besides five Churches now in progress of being built, one of which is a parish church at Clifton, and has already been licensed.

All of these churches are expected to be ready for consecration next summer. Besides these churches, four school-houses have been built, and licensed for Divine worship, giving accommodation for 1,600 persons. Seven more school-houses are in progress, which will be licensed for Divine worship until more churches can be built. By these arrangements, additional church accommodation will be given to 9,000 persons. By returns from the United Diocese of Tuam, Killaloe, and Achoury, up to the 1st January, 1852, there were 6,234 converts, and the number of children attending Scriptural schools amounted to 10,088. The return up to January, 1853, has not yet been completed. Many of the converts have since gone to England and Scotland, and a great number to America.

The Rev. Edward Bickersteth, rector of St. Giles', London, in his remarks on this occasion, made the following statements:—

“In the course of the four years which had just expired, they found that a number of converts had been brought out from Romanism, amounting to not fewer than between 20,000 and 30,000; that these had come out in the midst of much persecution and privation; and that, with scarcely an exception, they had remained steadfastly rooted in their convictions, notwithstanding the storm of persecution that had raged against them. The west districts, which a few years ago were characteristically Romanist, were now as characteristically Protestant. In the union of Ballinakill, there were between 5,000 and 6,000 converts to the faith. In 21 out of 22 Irish Counties the Societies had Missions established. During the course of the past winter, the sound of controversial preaching had echoed from 400 pulpits in Ireland. That was a proof to the English people that a spirit of inquiry was really active amongst the people of Ireland.”

The statistics of the Society show an income during the past year amounting to £31,074, and an expenditure of £34,322; leaving a balance of £6,751. An arrangement had been made with the Irish Society of Dublin, by which the latter is to receive £3,000 annually from the funds of the former, on certain conditions.

Appointments.

Rev. Hiram Adams, to Niles, Mich., from April 1st, 1853; Rev. O. Taylor, to Pontiac, Mich., from April 1st, 1853; Rev. Charles Reighley, to Rockford, Ill., from April 1st, 1853; Rev. Charles Bentley, to Grand Detour, Ill., from April 1st, 1853; Rev. Samuel Goodale, to Lyons, Iowa, from April 1st, 1853; Rev. Albert Bingham, to Lima, Ind., from May 1st, 1853; Rev. Homer Wheeler, to Bristol, Ind., from May 1st, 1853; Rev. T. Greene, to Green Lake, Wis., from June 1st, 1853; Rev. E. A. Good-nough, to Portage city, Wis., from June 1st, 1853; Rev. G. E. Peters, to Delavan and Elkhorn, Wis., from Dec. 1, 1852; Rev. J. A. Woodward, of the Diocese of Pennsylvania, has been appointed a missionary in Oregon.

Resignations.

Rev. A. J. Warner, Dixon, &c., Ill., to take effect April 1st, 1853; Rev. H. M. Thompson, Madison, Wis., to take effect June 1st, 1853; Rev. S. Douglass, Mishawaka, Ind., to take effect May 16th, 1853; Rev. J. O. Barton, Lima, Ind., to take effect June 1st, 1853; Rev. A. F. Freeman, Little Rock, Ark., to take effect April 1st, 1853; Rev. C. F. Rottenstein, Chappel Hill, Texas, to take effect April 1st, 1853; Rev. J. L. McKim, Georgetown, Delaware, to take effect April 1st, 1853.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th May to the 15th June, 1853:

CONNECTICUT.

<i>Cheshire</i> —St. Peter's	\$37 44	
<i>Fairhasen</i> —Coll. at County meeting	9 50	
<i>Middletown</i> —Birth day offering of a little girl, for Indians,	50	
<i>Milford</i> —St. Peter's, for Wis. and Io	11 18	
<i>Stratford</i> —Christ Ch.,	13 78	72 40

NEW-YORK.

<i>New-York</i> —Ch. of the Epiphany Miss. Ass., S. S. for Texas	10 00	
St. Peter's S. S., for Bishop Freeman's jurisdiction ..	15 00	
O. L., per Rev. H. L. Beare, ..	5 00	
S. H. H., for Domestic Missions,	10 00	
J. Watts Depeyster, Esq., ..	5 00	
H. L.,	100 00	145 00

WESTERN NEW-YORK.

<i>Camden</i> —Trinity	1 50	
<i>Canandigua</i> —St. John's,	17 00	
<i>Harpersville</i> —St. Luke's,	3 00	
<i>Lockport</i> —Grace Church, for Epis. Miss. Ass.,	1 00	
<i>Olean</i> —St. Stephen's,	1 00	
<i>Rochester</i> —St. Luke's,	200 00	
“ for Epis. Miss. Ass.,	100 00	
<i>Rome</i> —Zion Church,	11 50	
“ for the Jews,	7 50	
<i>Utica</i> —Grace Church,	10 50	353 00

PENNSYLVANIA.

<i>Columbia</i> —St. Paul's,	4 00	
<i>Lancaster</i> —St. James',	41 49	
<i>Oxford</i> —Trinity,	8 26	

<i>Philadelphia</i> —St. Andrew's, a member,	1 25	
St. Peter's,	100 00	
<i>Pottstown</i> —With the prayers of little Frank,	15 00	170 00

MARYLAND.

<i>Baltimore</i> —Trinity,	10 00	
<i>Poolesville</i> —Dr. Poole,	5 00	15 00

VIRGINIA.

<i>Accomac</i> —Dr. H. G. Seymour, ..	6 00	
<i>Boletourt</i> —Mrs. Mary Gülder, ..	10 00	
<i>Orange</i> —St. Thomas,	13 00	
<i>Raleigh and Genito Parishes</i> , ..	3 50	
<i>Tillotson Far.</i> ,	5 00	37 50

SOUTH CAROLINA.

<i>Aiken</i> —St. Thaddeus', for the Jews,	15 20	
<i>Charleston</i> —St. Michael's,	21 89	
St. Philip's, for Bp. Freeman's jurisdiction,	32 34	
<i>Cheraw</i> —St. David's,	12 00	
<i>Northantee</i> —Church of the Messiah, for the South-west,	14 26	
<i>Prince Frederick Parish</i> ,	25 00	
<i>Waccamaw</i> —All Saints, for the South-west,	40 00	
For the Jews,	10 00	170 69

ILLINOIS.

<i>Lancaster</i> —M. S. M.,	5 00	
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LEGACIES.

John G. Clark, late of Mount Holly, N. J., $\frac{1}{2}$	475 00	
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MISCELLANEOUS.

Dom. Miss., left by a lady,	3 00	
Total,	\$1,445 49	
Total since October 1st, 1852. ..	\$19,989 27	

The Spirit of Missions.

FOREIGN DEPARTMENT.

VOL. XVIII.

JULY, 1853.

No. 7.

MISSIONARY CORRESPONDENCE.

Africa.

JOURNAL OF REV. G. W. HORNE, ROCKTOWN, WEST AFRICA.

We subjoin further extracts from the Journal of this Missionary, commenced in the June number. It presents the impressions of one just arrived, and about entering upon one of the out-posts of the Mission, which had been but a short time opened.

Settling at Rocktown.

Tuesday, 24th Aug.—On Sunday I remained through the day in the house; in the evening I preached in the adjoining chapel, the Bishop reading an abridgment of Evening Prayer.

Yesterday I brought back my little girl from Cape Palmas, travelling part of the way in a hammock, and part in a canoe, the natives crowding around, when I had occasion to stop, and yelling with astonishment at sight of the child.

Thursday, 2d Sept.—Last Thursday myself and family left Cavalla, to take charge of our station at Rocktown. We proceeded to Grahway in hammocks, and thence, in the Bishop's boat, to the other extremity of the lake. The boatmen landed us with baggage, about a mile from Cape Palmas, fearing to approach nearer, on account of a quarrel between the two towns. After some delay we reached the Cape, and were kindly entertained by Dr. and Mrs. McGill. Late in the afternoon we took hammock again, and pushed on for Rocktown, passing through several slight showers on the way, and reaching our destination safe and well by nightfall. Several of the head-men greeted us cordially as we hurried through their towns; and although the weather had been such as to lead the servant not to expect us, we

were soon able to make arrangements for some refreshments and rest.

Since our arrival we have been daily thronged by men, women, and children, anxious to see the new people, and especially your little girl. A large musical box seems also to delight them vastly; and one of the head-men has suggested, that I should take it to the towns when I go to preach.

On Sunday the rain not suffering us to meet under "the great tree," the customary notice was given in the morning for Divine Service, and a number of the head-men, and others, attended at the dwelling of the Missionary, where I read an abridgment of Morning Prayer adopted in this Mission, and preached in English, with Musu as my interpreter. In the afternoon I conducted the Sunday School, seven boys attending, who are making some progress in lessons of early English reading. These are the same, and indeed, all, who form, at present, the Mission School.

We have been incessantly and fatiguingly occupied during the week's residence in receiving and opening packages, paying off porters, and purchasing provisions from the natives. The supply seems limited, and not affording much choice; and I understand, that just about Rocktown articles of food cannot readily be had, unless by sending some distance into the country, among those called the Bush people, as distinguished from those dwelling near the sea. In order to purchase from the country people, it appears necessary to employ a native agent, to whom goods must be entrusted; this involves some risk, and frequently loss and annoyance. Some attempts at petty impositions have already been made upon me; but I do not consider Africans as at all singular in this bad quality of fraudulence. }

I could not find an opportunity until to-day for calling together the head-men, when I addressed them as to the object of our Mission, and mentioned particularly the wish to establish schools among them as extensively as possible. They heard me attentively, and declared themselves glad that another Missionary had come to live among them, and that I had called them together this morning to tell them what was true. They expressed themselves also desirous of having schools formed, and begged that they might still be notified when Sunday came.

Commencement of Service.

Tuesday, 7th Sept.—On Sunday forenoon I preached at the sea-side, under a tree, with a small lake, or, rather creek, on the left, shut in by the sea, by a narrow strip of sand, and with a native town at each end of the miniature isthmus. The congregation was large, and, for the most part, attentive; but from inquiries which even some of the head-men afterwards made, it was confessed, that they came expecting to hear the musical box. I told them that if they would come to the house at the time of morning prayer, they should hear it. A few have since attended. In the afternoon conducted the Sunday School. One of the boys, an interesting youth, has been forced away both from the Sabbath and day schools. His elder brother, who, the father being dead, controls the family, partly from jealousy, partly from avarice, refused to allow the lad to remain any longer in the school, and insisted upon my employing him in the kitchen. I said that I should regret to lose Yabe from the school, and offered to take another of the same family as cook-boy. But on no account was the boy suffered to remain; the wish was that he should not learn to read. Yabe himself then objected to serve in the kitchen, and considered the brother oppressive. The brother thereupon growing angry forbade the boy's remaining at all with us, although I offered, rather than he should be removed, to put him in the kitchen; and the next morning, at the time of prayers, the brother called out poor Yabe and ordered him away. I have advised him to do his brother's bidding as far as possible, and to use no provocation, and thus after a while matters may turn out better.

Several vessels have been lately at Cape Palmas, within sight from this place, most of them traders, and chiefly British, but

bringing no recent intelligence. Rev. Mr. Rambo came on Monday, to favor us with a visit: in an American vessel now lying at the Cape, he thinks it possible that he may find a passage to the United States.

Missionary Excursions.

Wednesday, 8th Sept.—In the afternoon, accompanied by Mr. Rambo, and Musu the interpreter, I visited one of the neighbouring villages. A large company soon gathered, but the head-man was partially intoxicated, and there was much noise and confusion; nevertheless I held a short religious service, declaring to them the nature and consequence of sin, and the way of escape. Before I left the drunken chief, he offered to sell me one or two articles, procured from the traders, for cash, —the cash I am sure he wanted for purchasing more rum. On my declining to become his customer, he wished to insist upon my giving him a dollar.

Thursday, 9th Sept.—This morning I visited the school. For a short time I am leaving this under the care of Musu, in whose charge I found it.

Friday, 10th Sept.—This afternoon, in company with Mr. Rambo, I visited Fishtown, passing through Middletown on the way. Just before leaving this last village, a man asked me respectfully to stop a little, as the women wanted to look at my whiskers.

The Mission premises at Fishtown are badly situated, the buildings being low, and closed in by the native town; a hillock, removed only a short distance from the present dwellings, would be greatly desirable. A considerable number soon gathered in the soldiers' house, to whom Mr. Rambo and myself spoke for a few minutes. Immediately afterwards, at the Mission-House, I met two or three native Christians, and held a short service with them, a number of the natives also attending.

Saturday, 11th Sept.—In the afternoon visited the two principal towns, in order to give notice of the approach of Sunday. A large crowd attended and followed me, chiefly children, anxious to take me by the hand; but a sensible little fellow among them advised me not to allow it, as it would detain me too long.

Sunday, 12th Sept.—Preached in the morning in the native town, to a small, but attentive congregation. There are but a few apparently who observe the Sabbath, and that imperfectly. No entire village

in this region has yet made this attainment. But we may be thankful, that a few persons among these heathen are found to pay a particular reverence to God's holy day. Some of the chiefs attend regularly on the public services; and though practising polygamy and idolatrous ceremonies, they bear to have the Divine Law stated plainly to them.

In the afternoon I conducted the school, and afterwards administered the Holy Communion to the few Christians residing here.

Interview with Natives.

Wednesday, Sep. 15.—This morning several natives came up stairs to the apartment in which we were sitting at breakfast, and noisily required permission of me to cut down a palm tree, growing upon the mission land. I understood them to say, that their god had directed them to cut it down. All the time, however, I refused to receive them or talk with them; and told them that I was then at breakfast, and that they must go down and wait. After some minutes I went to them, and found they had fallen upon poor Musu, reproaching him with disregarding his country, because he had remonstrated against their proceedings. One man had proposed to take an axe and fell the tree at once, and Musu told him to go and do it, but warning him, that all the trouble which might grow out of such an act would fall upon him. On approaching the noisy crowd, I demanded of them what was wanted. They replied, that they were intending to cut down the palm tree, and jungle generally, and clear off the grass around the mission premises, in order to make palm wine, and prepare rice-farms; and that on consulting a devil doctor, he had told them to proceed with their intention, but to cut down the palm-tree growing near the mission-house first of all, or there would be sickness among them. God, therefore, they said, had sent them to take that tree. "Very well," I replied, "as soon as you satisfy me, that God has said 'cut down that tree,' I will consent to it." This was an unexpected answer, evidently, and perplexed them; at length one of them said, that a man had told them that God said so. "What man?" I asked. They seemed unwilling to give any answer, and replied it was a man in the town. "Who is he?" I again asked. "The king," they at length got out. "What is his name?" I further demanded. "Bodia and Tom Caval-

la," they finally stated. These are the two principal men of the town, and appear really friendly towards the missionaries, and I had much doubt, whether they sent to make any such demand; unless, perhaps, urged by the people, they might have said, 'go, ask Mr. Horne.' I took the party, however, at their word, and said, "tell Bodia and Tom Cavalla to come to me." Something then was said which led me to repeat the direction, and it was remarked, that the party had sent a boy for the two chiefs. "That is right," I said, "and when they come I will talk with them about this matter; meanwhile, I added, I will take my walk;" and I immediately strolled off with my dog, as far as to the neighboring lake, and when I returned they had all gone. But I cannot suppose that this is the end of the affair.

During two or three days the weather has been stormy; to-day, indeed, quite so, with almost incessant rain. Some members of the family have been troubled with slight chills and a little fever, not more than sulphate of quinine is sufficient to control.

Saturday, Sept. 18.—So much rain has fallen every day this week, that I have not thought it prudent to make the usual visitations to the neighboring towns. This afternoon I was able to traverse, according to established usage, the village immediately adjoining, and notify the people of the return of Sunday, and invite them to attend divine service.

Nothing further has been said, to my knowledge, about the palm-tree that was to have been cut down; and I am well nigh surprised that the little which I said could have produced such an effect. There is no doubt, however, that other attempts at annoyance will be made.

Monday, Sept. 20.—Yesterday morning the rain prevented us from holding service at the town; and the scholars and members of the family assembled to worship in the school-room. In the afternoon I conducted the Sunday-school; and in the evening we met as usual, at prayers.

To-day I attended in the school to observe the general arrangement and routine, and I heard a few lessons. The studies are altogether elementary, yet I found an interest in the performances, and something to commend in the apparent attentiveness. All of the scholars have some acquaintance with English words, and two of them read tolerably well in the New

Testament, and are doing a little in geography and arithmetic.

Daily Duties.

Tuesday, Sept. 21.—Attended the school this morning; and in the afternoon preached in one of the native villages. In inviting the people to send their children to the school, I found sometimes the child disposed but the parents unwilling, or one of the parents inclined to send the child, while he objects to be sent. But from what quarter soever the objection may arise, that usually puts an end to the matter. I am led to think, however, that there is a possibility of adding several at least, to the number of boys under our care.

Thursday, Sept. 23.—My regular engagements now are, attendance in the school during the forenoon, on five days of the week, and addressing the boys on religious subjects as occasion serves; preaching steadily on Thursday evenings, to all who attend, and addressing the natives at morning family prayer, whenever more than two or three came in; preaching also on as many afternoons, in three neighboring towns, and on Sunday, to the people of two others. I do not officiate at Fish-town and the villages thereabouts, as I have requested Mr. Rambo, during his stay, to consider them as remaining in his charge.

A third new scholar was sent to me to-day by a head man, to whom I spoke about the school on Tuesday, when I preached in his town.

Monday, Sept. 27.—I preached yesterday morning at Rocktown; the service was interrupted by heavy rain, but we adjourned from the tree to the head-man's house, where a small but attentive congregation reassembled. I proposed to the children of the town to remain after public service, whenever the weather might be fine, and let me instruct them. The attempt has been made before without success, but I consider it my duty, notwithstanding the wild and fitful nature of the children, to make trial of them on my own part. In the afternoon, conducted the Sunday School at the Mission; and in the evening, discoursed a little to those assembled at family prayers.

Several natives being present to-day at morning prayers, I took the opportunity of exhorting them to "enter in at the straight gate."

I find myself compelled to so varied, and multiplied, and important engagements, that I have scarcely time for reflection, no

time for study, and but little for rest; and that strange loneliness to which the wearied, hard-curbed spirit is fated, often gathers over me.—But why write of these things?

Mr. Rambo brought a lad yesterday, formerly belonging to the school at Fish-town. There are now twelve native boys under my care, and on the whole they are interesting lads.

Saturday, Oct. 2.—The weather is becoming fine and dry; and during the week I have been able to preach in the three villages usually visited, and yesterday I commenced an additional weekly service. The Sunday preaching not having been well attended from Rocktown, I have determined on holding Divine worship there every Friday. This afternoon I gave notice in our village that Sunday had come round. I am holding now, there, besides occasional and stated discourses in the school-room, five services weekly, in this cluster of five villages.

REPORT OF THE PROTESTANT EPISCOPAL MISSION-STATION, ROCKTOWN, W. A.

In addition to the Journal of the Rev. Mr. Horne, the following Summary, relating to the station at Rocktown, has been transmitted. Rocktown is one of the smaller out stations, recently under the charge of Mr. Hering, now under the care of Mr. Horne.

On Thursday, Aug. 26th, 1852, I reached this Station, and assumed the charge of it. On the first Sunday unfavourable weather prevented my holding a Service at the Native Town, and confined us to the school-room, where Morning Prayer and a Sermon were used in the forenoon, and the Sunday School conducted at 3 P.M. Since then, as long as the state of my health permitted it, I have conducted Morning Service, on Sunday, at a spot between two adjoining towns; and when the rains have kept us within doors, we have worshipped in the school-room. For some time I was able also to preach, on several afternoons of the week, in the neighbouring villages; but a long illness has laid me aside from these and all public duties. My returning strength, however, gives me hope of being soon in a condition to resume again the whole of my allotted work.

In the school attached to the Station there were seven boys regularly attending, and supported by the Mission, at the time of my arrival. These were under the care

of J. M. Minor. Shortly after the number was increased to sixteen; and these have nearly all remained to the end of the year. Until attacked by sickness, I was present in the school, and taught the more advanced scholars during every forenoon of their attendance.

The Fishtown Station, including Midletown, both for the present attached to Rocktown, enjoyed regular Services for a few weeks only since last July, rendered by Rev. J. Rambo, whom I requested to retain these villages in his Missionary care, while awaiting a conveyance to the United States of America. An attempt has been made to establish a day-school at Fishtown, but various difficulties have been found in the way. I propose, as soon as I shall be able, to visit these two villages on alternate weeks.

SUMMARY.

Rocktown.	Fishtown.	Total.
Preaching-places	5.....2	7
Baptisms	0.....0	0
Confirmed	0.....0	0
Communicants	7.....5	12
Marriages	0.....0	0
Burials	0.....0	0
Sunday Schools	1.....0	1
S. S. Teachers	2.....0	2
S. Scholars	19.....0	19
Day-School	1.....1	2
Teachers	1.....1	2
Scholars	16.....12	28

China.

Journal of Rev. R. Nelson.

Shanghai.

Wednesday, Feb. 16, 1853.—This day Mr. and Mrs. Syle and their two children, Walter and Willie, embarked on the ship "Mandarin," Captain Stoddart, for New-York, taking with them Sing Kway, one of the Christian boys of the school.

Miss Jones and Messrs. Keith and Points accompanied them some distance down the river, and returned in the evening. Mrs. Way, from the Presbyterian Mission at Ningpo, and her children, also go under Mr. Syle's charge. They all have fine accommodations, and, as far as human eye can see, every prospect of a pleasant voyage; and at this season in a fine ship, they may calculate on a quick passage home.

This change among us puts a very new aspect on our affairs here. Miss Jones is

now the only one of the original members of the mission remaining, and must feel the breaking up very much. Though her loneliness is greatly relieved by having Miss Catherine Jones in the house with her. Mr. Keith also takes his meals with them, so that they cannot be very lonely.

According to the arrangement made before Mr. Syle left, Mr. Keith has charge of the services here at the mission chapel, and I of the church in the city. Chai, of course doing his part; and I hope also to keep up the day-school and Sunday-service at Wong-ka-Mo-dur.

Miss Fay returned home this morning from Mr. Baylie's, of the foreign town, (where she has been spending several weeks) much improved in health, though not able to undertake the work of teaching as yet.

Thursday, Feb. 17.—Miss Jones, and Messrs. Keith and Points left the Mandarin, yesterday evening, some distance this side of "Woo-Sung," and not likely to be off quite so early as was supposed. So a messenger, having brought word of the whereabouts of a Chinese servant, whom Mr. Syle had gotten for the captain of the Mandarin, and who had made his escape with \$24 advanced him by the captain, two of our number went after him, and recovered and brought him back, and took him down to the ship in the night by way of making sure of him. Early this morning the ship got off into the Yang-Ts-Kyang, below Woo-Sung, where, owing to head wind, they came to anchor. But the wind having now gotten around to the north, they will no doubt go to sea in the morning.

Friday, Feb. 18.—There is a chance to Hong-Kong to-morrow, in time for the regular mail at the beginning of the month; but there being no mail made up for it at the Post-office here, and having no way of paying postage from Hong-Kong, which makes it doubtful whether our letters would be sent on, we must wait for the steamer, which we expect to reach the bi-monthly mail two weeks later.

Saturday, Feb. 19.—This morning, whom should we see but Sing Kway coming back from the Mandarin. He having gotten sea-sick and home-sick, and out of sorts, Mr. Syle let him come back with the pilot. The ship got off yesterday, all being as well and comfortable as they could hope for.

This is the day for the re-opening of the boys' school, that is, for the boys to return,

so as to be here to-morrow, and ready for school on Monday.

Mrs. Syle's nurse came in to-night, and seemed to be quite relieved by talking with us for a while. She feels very lonely at being left without the children, and in such a changed condition from that she has been in for some years past. Being a Christian by profession, she will have a great trial now to pass through, not having the help and guard of living in a Christian family.

Sunday, Feb. 20.—Went with Chai to the church this morning. Chai read the service for me. The attendance was small, but some listened eagerly. One old man, sitting just before me, really looked as if he would like to have the blessing he was hearing of; and when I told them it was more than all the money in the world could buy, they looked at one another, as if to say, "it must be something wonderful

indeed." Three of the old communicants were absent, two from sickness, and one is off in the country on a visit. Leaving Chai to preach at the church, in the afternoon, I went up to Wong-Ka-Mo-Dur, where quite a number collected and some listened with interest.

One man afterwards asked me if the Tien Choo Kean (Romanists) were the same, as they also believed in Jesus. I told him we believed in the same Jesus, but in other points we differed much. He also asked if we used a "yah-poo-poo-sah" (Jesus idol), as they did. This being vacation time, very few of my little school-boys were present. To-day being the 13th of the Chinese first month, their annual holy-day is nearly over, and the streets begin to wear their usually busy appearance, most of the shops being open again. Chai had the Rev. Mr. Milne and his wife to hear him this afternoon.

MISCELLANEOUS.

Central America.

Although the death of the Rev. Mr. Cooke has somewhat delayed the arrangements of the Foreign Committee for Missionary efforts to Central America, yet they only wait the receipt of necessary information in order to proceed with vigour.

The following extract, taken from the Christian Witness, confirms our belief, that the whole of South America, at no distant day, will be open to the Gospel.

"South America has long been under the control of the Pope, from which Protestantism has been very generally shut out. But time is effecting an important change: this, to us of the western hemisphere, is an interesting field, and it is becoming accessible to missionary labor. A correspondent of the Independent says it is ripening for moral salvation and separation from popery—the people are ready to give the truth a candid hearing; and it is one of the most assailable portions of the papal world. His article is full of interest, from which we take the following extracts:—

"Of the political changes among these States, I have only to say, that, although so many and so uncertain, yet, on the

whole, their tendency is toward permanence and true republican principles—principles at war with popery. As to commercial changes, see how these people are opening their eyes, all together as it were, to the fact that they need the advantages of free commerce with other nations. How favorable the terms on which most of the States are asking that commerce! What privileges has New Granada conferred on the isthmus rail-road company—privileges compared with which the stipulations for the Tehuantepec road, are taxes and chains! And what liberal offers this government now makes to colonists.

See the struggle between the different States for the commerce of our country! See the rivers Uruguay, Parana, Magdalena, and Amazon, thrown open to commerce, and the efforts made to induce trade thither! Even the interior states strive for this prize—for see Bolivia offering ten thousand dollars to the first steamer that shall visit her northern waters. Now this anxiety indicates a true waking up of mind, which of itself is perilous to popery. And again, where American commerce penetrates, there American Christianity is sure to follow. In regard to the second point, it is easy to see that Rome holds

these States by an exceedingly slender tenure.

In New Grenada the power of the papacy is almost nothing. Witness the grievous innovations which the government has been compelled to make on its privileges, and the futility of the Pope's opposition to these innovations,—the character of his last 'allocation' proclaims his weakness here.

But though New Granada is most advanced in this work of separation, the other states are following after. Ecuador and Peru are in open contest with the Pope, and though one or both have sent to Rome to seek reconciliation, it is almost certain that he, in the plenitude of his haughty pride, will demand such terms as they cannot and will not submit to. Or should the breach be healed for the time, it is impossible for these countries to pursue their present march of liberty and order, without soon clashing with him again. And the same tendency to separation ex-

ists in every one of these republics. The Pope exercises not a tenth of the power he claims, and the moment he attempts to enforce his claims, he will meet with open opposition.

But the third fact is the most marked and most significant, viz., the preparedness of the people for the reception of the truth.

Throughout these states, there is in a greater or less degree, a remarkable absence of that prejudice against Protestantism which is found in such countries as Spain. The act of throwing off the yoke of Spain, thirty years since, began a work of moral freedom, which has been progressing ever since. Immediately after that event, the Bible was introduced into Chili and Peru, and read with avidity by all classes. The British and Foreign Bible Society sent several thousands of Bibles and Testaments there, which were eagerly caught up by the people."

CHURCH OF ENGLAND MISSIONS.

Western Africa.

We continue our extracts from the latest publications of the Church Missionary Society, showing the progress of their work in Western Africa.

A MOUNTAIN DISTRICT.

This district comprises the villages of Regent, Gloucester, Leicester, Charlotte, and Bathurst. The whole continues under the superintendence of the Rev. N. Denton, who is resident at Regent, native catechists being placed at the other villages.

General Statistical View.

We shall first introduce a statistical table presenting a relative view of the numbers under pastoral care at the different villages.

Stations.	Day-Scho-lars.	Sund. Scho-lars.	Cand.	Com-muni-cants.	Attend. on Pub. Wor.
Regent	260	194	257	370	900
Gloucester	131	110	98	175	741
Leicester	41	40	13	41	112
Bathurst	123	180	87	122	160
Charlotte	113	60	55	141	120
Total.....	668	584	520	849	2033

We now present a variety of extracts from Mr. Denton's journal, which have reference chiefly to Regent, but also contain notices of the Missionary work at the other villages.

Death of a Communicant.

Nov. 14th, 1851.—This morning the sad tidings of the almost sudden death of one of my communicants reached us. She was a colony-born young woman, and a very interesting character. I could point to her as an example to all others. In her person and dress she was always clean and neat; in her conduct, quiet, orderly, and industrious. And it was quite apparent that her cleanliness and care extended to her husband and her house. She had been a communicant for many years, and none could be more consistent. In her deportment she was serious, and most regular in her attendance on the means of grace. Her removal was so sudden and unexpected, that no opportunity was afforded for disclosing the state of her mind in the prospect of death; but she had lived as the righteous, and her death could not be otherwise.

Marriage of Liberated African Girls.

Oct. 24th.—I went to Charlotte for the purpose of marrying eight of the liberated African girls from the school. Mrs. Clemens had taken great pains, or rather pleasure, in preparing suitable clothing for this interesting occasion, the greater part of which had been given as presents by their intended husbands. When all were ready, the other children, neatly dressed, followed two and two to church. The ceremony over, we all returned to the school, and partook of cake and fruit provided for the occasion. Among the children all wore the appearance of a cheerful holiday, till the married girls began to say "Good-bye," when there was a general outburst of crying—so much so, that their sorrow now seemed even greater than their joy had been. Mrs. Clemens has certainly made their school a comfortable and happy home. Four of the girls were married to young men belonging to my church, whom I recommended; and they have since become candidates for baptism. All the young men were recommended by some of the brethren. By this means the girls are transferred to the pastoral care of our Missionary friends, and will, I hope, become connected with the Church in the district where they are gone to reside. Thus are we permitted to see the fruit of our labor, if in nothing else, in the special care which is paid both to the spiritual and temporal welfare of these orphan children.

The Christmas Season.

Dec. 26th.—Both yesterday and to-day have been exceedingly quiet; not a gun has been fired, nor the sound of a drum heard. The people all appeared cheerful, but without drunkenness, noise, or clamor.

Jan. 15th, 1852.—This evening my assistants met for their usual Christmas supper. Our previous meeting for prayer and conference was refreshing to my own mind, and I trust it proved a blessing to all. At supper all were very cheerful and happy. The chief topic of the evening, into which all entered with great animation, was the state and prospect of the Yoruba Mission. As it regarded ourselves, all concurred that so quiet a Christmas had never been known at Regent. This they accounted for by the establishment of a Church Company, and the manifest improvement which has taken place in the young people. For these things

I feel that we have great cause to bless God. I am told there were some young people who sought to renew the old custom of country-dances, &c.; but on account of those who belong to our class, now about one hundred, refusing to have any thing to do with it, the attempt failed. I have been so much pleased with the quietness and decorum of the young people, that I wished to give them some treat by way of encouragement, but felt at a loss how to accomplish it. In England a tea-party would have been suitable; but to make tea here for more than a hundred individuals was out of the question. I resolved, therefore, to make the entertainment one exclusively for the mind, and begged Mr. Peyton to visit us with his magic lantern. They were, to say the least, most highly delighted. At the close, I endeavored to show them, in a few remarks, that religion was not intended "to make our pleasures less;" and that if they were ready to give up heathenish customs, and the follies of the world, there were many other and far greater pleasures in reserve for them.

Walter Reynolds.

Feb. 16th.—Early this morning I went to Gloucester and baptized Walter Reynolds, one of our liberated African school-boys.

On the day following he died, and was buried on the 18th. He was a truly pious youth; and I trust that the example, both of his life and death, will long be remembered by the other boys. Reynolds told me, during his sickness, that he began very early, before he was taken under the care of the Society, to think about God and to pray to Him, and that he was much pleased when he attended Divine service. He always endeavored to go to Church, and never kept away if he could help it. In October, 1850, he and the other boys came under my care. I soon observed that he was a steady, good boy, and he was therefore made monitor over the others. I never remember any complaint being made to me respecting him, nor having had any occasion to reprove him. His unvarying good conduct marked him out as a boy full of hope and promise. I therefore recommended him in August, 1851, to the grammar-school, with a view to his becoming a native teacher. Here his Christian character soon became open and decided. He felt that he was now called upon to give himself un-

reservedly to the Lord. He opened his mind to Mr. Peyton, and was recommended by him to Mr. Beale as a candidate for baptism. The account which he then gave of the state of his mind, I am told, was unusually clear and satisfactory. Thus our hearts were cheered, and our expectations raised of many years of usefulness from him to his fellow-countrymen.

But God had other intentions respecting him. Instead of preparing, as we fondly hoped, for years of usefulness, he was fast ripening for an early grave, and for higher employments in heaven. Shortly after his admission to the grammar-school, symptoms of consumption became perceptible. The disease soon developed itself, and made rapid progress. He was obliged to leave the school, which, only a short time before, he had entered with such thankfulness and pleasure. He was placed under the care, and received into the house, of one of our communicants at Gloucester. Here he received, as he himself told me, all the kindness and attention which could have been shown to him even by his own parents; and, which is more, he received from this simple-minded, humble man of God, much spiritual instruction and comfort. Could I write all that has been told me of what passed between them, it would be worth recording; but this I must say, that Reynolds was really in earnest for the salvation of his soul: he had given up this world, and was most anxious to be prepared for the next; and, under these circumstances, he could not have been in the care of a more kind-hearted, and unaffected, good man, than Gibbs.

It was always a pleasure to me to see Reynolds. On the 16th, weak as he was, his countenance brightened as I approached him, and a smile played on his sickly face. He was very anxious for baptism, and knew that he was now going to receive it. He had frequently said he could not die till he was baptized, and that he was only waiting for that. He seemed to feel deeply during the ceremony, and afterwards thanked me many times very heartily.

He lingered on till the afternoon of the next day, and was then released from pain and suffering. The funeral took place on the following day. All the other boys followed the corpse, six of them bearing the pall. Some of the grammar-school pupils also came up to attend. We

took him into church, and read the burial-service, after which I delivered an address to his school-fellows. The words of the Psalmist, "When my father and my mother forsake me, then the Lord will take me up," were most suitable for the occasion. They were all orphans, who had been deprived of parents and friends by wicked men; but God had overruled this, and placed them under the care of kind friends, who would tell them of their heavenly Father, who had sent His Son to die for them, and show them the way to heaven. He had taken up Walter Reynolds in love, and made him His own child, and now He had taken him to dwell with him for ever in heaven. And this, I said, He was willing to do for them all. We sang the hymn,

"When blooming youth is snatched away," and then followed him to the grave, from whence he will ascend again at the resurrection of the just.

Visit of the Rev. S. Crowther to the Mountain District.

March 22d, 1852.—Since Mr. Crowther's return from England, he has visited and preached in all the mountain churches. His sermons have been deeply interesting and profitable to the people; and his friendly visits and intercourse, both with them and ourselves, have, I am sure, been refreshing to us all. This evening we held, at Regent, a Missionary meeting for the district. The Church was well filled, and the people listened with the greatest attention to many details of the work at Abbeokuta, which Mr. Crowther gave us in his usual graphic and amusing style. The sum of 3*l*. 8*s*. has been collected in the district, and given to Mr. Crowther, to be devoted to some useful object in furtherance of his work at Abbeokuta.

Visit to York.

June 1st, 1852.—During April and May I was much interrupted in my work by frequent attacks of intermittent fever. As soon as I was able to leave my room, I went for a change of air to our kind friends at Wilberforce, and in a few days gathered sufficient strength to move on to York. Here I remained nearly a fortnight, and returned home to-day.

I made the journey to York, not by sea, as is usual, but across the mountains, and through the bush. On losing sight of the Regent hills I entered a thick forest, and travelled about four miles along a steep and rugged path. The trees, some

of which indicated great age, surrounded us very thickly, and shut out everything else from our view. There was nothing to vary the scene, except now and then a winding and rocky watercourse, crossed in every direction by fallen trees. Their roots having been undermined by the water, they had been easily swept down by the tornadoes. The water was delightfully cold; and, as it wound its way between and over the rocks, produced a charming and romantic effect. But what struck me as most remarkable were the parasitical plants, of which there was an infinite number, growing from the ground, and reaching to the tops of the highest trees. Sometimes two or three, growing together wound round each other, and supported themselves for fifteen or twenty feet, when they caught hold of the branches of the nearest trees. They presented so singular an appearance, because of the fantastic forms in which they had often entwined each other, and the adjacent trees. Other species of parasites were growing in great abundance upon the trees. It was a bright day; and the thick foliage which shut out, to my regret, the surrounding prospect, shut out also, to my comfort, the heat of the sun. Now and then, however, its bright rays gleamed through the branches, and threw out, in a delightful manner, the richness of the green canopy under which, from the badness of the road, I could but slowly move.

The first object which met our view on emerging from the forest was the open sea in the neighbourhood of Bumbatook, about eight miles from York. Here were a few huts, where I had, for the first time, an opportunity of observing the process of making salt in this country. It appears that, at spring tides, water is left in spots where it has overflowed its ordinary bounds. Not finding vent, it soon evaporates under the heat of the sun, leaving upon the sand a deposit of salt. This sand is put into baskets, and water is made to filter through it into a canoe underneath. The water thus becomes charged with a large quantity of salt, and is then boiled down in an open cauldron till nothing but the salt remains.

From this place the road runs along the beach, or a short distance from it, all the way to York, crossed by several streams, which are only fordable at low water. York contains about three times the population of Regent. It is well open to the sea, and I should think healthy. But

it is hilly, and hot, affording but few advantages to invalids. I was kindly received by Mr. and Mrs. Ehemann, through whose hospitality, and the blessing of God, I was enabled to return home much refreshed. I spent two Sundays at York, and, while there, my sympathies were much drawn out towards Mr. Ehemann in the "work of faith" to which he is called in this place. I took the service on the last Sunday morning I was there, and felt most sensibly the difference between that congregation and the one at Regent. If, before I visited York, I sometimes felt "weary in well doing," I certainly returned home thankful for my privileges. Would any one wish to measure the progress which has been made in some of our old Stations, no better method could be adopted, than to visit first a new Station, such as York, and then proceed to some of the older ones. The difference is very striking. York, however, must, like other places, have its seed-time. Let us labour, together with Mr. Ehemann, in our prayers that the harvest may speedily come. There is already a good school in operation.

An aged Idolator casting away her country gods.

I must now mention one or two incidents previous to this date. A short time before Mr. Crowther left us on his return to Yoruba, he visited Charlotte and found an old woman, of his own tribe, who had been residing there for many years, and had still followed up to that day, the worship of her country gods. Mr. Crowther reasoned with her on the sin and absurdity of her conduct, telling her of many in her own country, who, on hearing the gospel for the first time, had cast away their idols, while she, living in a land of gospel light, was still holding them fast. He obtained from her a promise that she would give up idolatry; and after a visit, and some further conversation with Mr. Crowther in town, she threw away all her country-fashion, and I had the pleasure of receiving her as a candidate for baptism. Since then she has been most regular, both at Church and at class.

The Easter Season.

April 11th, 1852: Easter Sunday.—I administered, to a large number, the sacrament of the Lord's supper at Regent. An old sick communicant, who had been deprived of the public means of grace for a long time, and was now fast approaching

to death, was very desirous, before that event should take place, to have once more the privilege of receiving the holy communion. With this natural and earnest request I gladly complied; and on the following day, Easter-Monday, I had the pleasure of administering to him and a few others, in his own house, what at such a time may be emphatically called, and what it evidently was to him, "the most comfortable sacrament of the body and blood of Christ." This office was the more gratifying to me, because I felt, from my previous visits to him, that "he knew in whom he believed;" and that, with a good knowledge of the way of salvation, there were also strong emotions of love to Christ, and "a desire to be with Him, which is far better." He lingered on for another week, and then, I doubt not, was put in possession of more than all he desired.

Baptism and Marriage of liberated African Girls.

June 15th.—On the 4th instant I examined a number of the liberated African girls from Charlotte, with a view to baptizing them previous to some of them leaving the school. As far as the information of the mind is concerned, I felt that they were well prepared; but as to how many of them showed signs of a work of grace upon their hearts, I thought it best to be guided by Mrs. Clemens, who, from daily observation, had had the best opportunity of judging.

Thirteen were at length selected, and on the 13th I baptized them at Charlotte Church. Mrs. Clemens had prepared for all of them white clothing, in which they appeared very neat and respectable. Their thoughtful and serious deportment during the ceremony was very pleasing, and they afterwards listened with marked attention to a simple discourse, designed especially for them. There is, I am sure, as much of true pleasure as of real charity in what is done for these otherwise orphan children. I feel convinced that God's blessing has already been richly bestowed on this school, and it would be wrong to doubt that this further effort to lead on these young persons in the paths of piety will be owned and blessed by Him.

To-day I went again to Charlotte, to marry five of these young women, who were now leaving the school. The ceremony ended, the five couples, with their friends and relatives, sat down to a lunch

provided for them in the school-room. All went off very pleasantly, and many thanks were expressed by all present for the kindness and attention paid to these girls.

Notices of the Mountain Villages.

Leicester is but a small Station, and several families have lately removed to Freetown. Several candidates, however, have been received during the past half-year, and I find the people always pleased to see me and anxious to receive instruction. The old hand-bell used here being much cracked, I supplied the people with a new one, for which they showed their gratitude by collecting five shillings extra.

Gloucester.—The number of young people who, during the six months, have been admitted here as church-members, is very pleasing. I have been much assisted at this Station by the Rev. G. Nichol, who, before the rains set in, went every Sunday, and has since gone every alternate Sunday for the morning service. This is the more acceptable, as my assistant at this place is quite a young man, and in this respect not the most suitable for the position which he occupies. It is due to him, however, to say, that the people like him, and I find him very useful. May he obtain grace to be humble!

Bathurst.—The state of the Church here still affords ground of encouragement. During the half-year, four colony-born young people have come forward to join the Church; and a number of old inhabitants, after years of sin and indifference to religion, seem now to be stirred up to inquire, "What must we do to be saved?" I have been much pleased with their earnestness and simplicity.

Charlotte.—The native assistant here has been attacked by a disease peculiar to this country, but which appears to be very similar in its symptoms and effects to one which affects the North American Indians, called 'long thinking.*' He was a young man of good abilities, and of an unusually active mind, but his sickness has deprived him of all energy, both of body and mind. He has been removed to York, to see if the sea air will do him any good, but he appears as helpless as a child, and I think is fast sinking. His place is supplied by another; and I am glad to be able to report favourably of the Station.

The chief work of the several Stations, except my own—such as taking divine

* "Rainbow in the North," p. 75.

service, and meeting the communicants and candidates for instruction—necessarily falls upon my assistants; and as we have now more of such, and fewer missionaries, I feel that we much need men of experience and of some standing, both of character and mental acquirements, to fill such responsible posts. This remark is not meant to reflect in any way on those who are now employed; for I ought to feel thankful, as I trust I do, that we have been enabled to work together so peaceably, and with so much of the divine blessing evidently accompanying our humble endeavours.

I have visited all the Stations alternately, with little interruption from weather, for the sacraments and other duties; but Gloucester and Charlotte, having the liberated African schools, have been visited more frequently than the other places. The rains this season have been felt by all to be heavier, with less intermission than has been known for many years, and many a good soaking has overtaken my horse and myself in going to the other Stations. But, taking care always to change my clothes immediately, I have sustained no injury; and, indeed, conclude this half-year with much better health than at the commencement. Would that I could feel as thankful as I ought for these and all other mercies, and make that return which they demand!

Liberated Girl's School at Charlotte.

From Mrs. Clemens, who has charge of this institution, we have received the following

Report for the half-year ending March, 1852.

The children continue to learn in school zealously, so that it is quite a pleasure to me to teach them. In their behaviour and manners they improve, so far as I can judge, being much more civil and mild, and in their appearance more pleasing and neat. But I am often grieved to see that the effect of careful instruction and constant watching is still only in outward improvement, not having yet touched the heart. Any temptation, especially to anger and wrath, will call forth their wild passions, of which I see it daily, and nothing can cure them but the heart-renewing grace and power of God. Therefore it is my ardent desire and constant prayer that a rich blessing from above—the outpouring of His Holy spirit in an abundant measure—may graciously be granted unto us, that

this wilderness may be changed into a garden of God, full of plants of righteousness, to his honor and praise.

My Bible-class I continue as before, and I hope it is the means, through God's mercy, of impressing the young minds of some with the importance of seeking, above all things, to “remember their Creator in the days of their youth.”

In January I obtained from the hospital two new Kusso girls—one, now my youngest child, only about four years of age; the other about seven. They were received with shouts of joy by my children, and, though they did not understand a word of English, seemed to be immediately at home. They have never cried, and imitate all that they see and hear very cleverly. In washing, ironing, making their own cloth—indeed, in every kind of needlework and knitting—they all improve greatly. One poor girl is especially clever in all such works, but has been deaf, it seems from her birth, and consequently, though she has a good voice, has not learned to speak. This poor child, about fourteen years of age, is, in diligence, obedience, and steadiness, quite an example to all the others. She understands easily all I tell her by signs, only of the “one thing needful” she must of course be quite ignorant. As she sits day by day near me, never idle, always attentive to my wishes, I am often urged to pray for her with tears of compassion; and then, as well as in our family prayers, she kneels with such a devout, serious expression, that it sometimes gives me hope that the Holy Ghost may have in a direct way His work in this young heart. I therefore cannot help earnestly wishing that some pious friends of the Africans might pity this promising girl, and place her for a year or two in an establishment for such poor children. It would be a work of great mercy, and that not only for herself, as I hope and believe she could afterwards be very useful in the schools.

Through the kindness of a Christian lady, who has interested others in her behalf, this poor girl has just reached England.

We conclude our notice of the Mountain District by some extracts from the journals of Mr. J. C. Taylor, the native assistant at Bathurst.

Retrospect of a Liberated African.

April 5, 1852.—About a quarter to four o'clock a man from the neighboring village,

whose wife I had buried about two months ago, called to see me. As we were conversing together, he said, "I hope to meet my wife when I die, but my heart is too bad, and I am not fit to die, although God has delivered me from great danger, even before I came to this colony. In the kingdom of Dahomey I was tied to the stake, to be offered up as a sacrifice; but the Almighty delivered me from my cruel enemies. Forty of us were bound, our hands being tied behind our backs, to be killed. As soon as the signal was given, the executioner began to perform his atrocious office. Thirty-eight persons' heads were cut off, but before the man could come near to take off my head, the king said, 'Stay.' Then he sent to inquire of what nation I was, whether Yoruba or Popo, I

told the messenger that I was a Yoruba man, and the other man that was next to me also. Therefore the king sent to take me away, and the other man likewise, and he sent out two persons to take our place. In our presence these two persons' heads were separated from their shoulders. Forty persons must be killed daily for sacrifice." After he had related all that had happened to him, he exclaimed, "Ah! are not all these great mercies?" I replied, "it is great mercy indeed that the Lord saved your life from that savage nation, who are sporting with the blood of their fellow-men." How wonderful and mysterious was the deliverance of this man from being killed as a sacrifice to dumb idols of wood and stone, which have eyes, and see not, feet, and walk not, &c!

Intelligence.

From Shanghai, advices have been received to 19th March.

The new Chapel was nearly finished, and the Missionaries were expecting to occupy it on Easter-day.

A great deal of excitement existed in the city, in consequence of a rumour that the Chinese insurgents were approaching in great force. All business was suspended, and exchange a mere nominal thing, subjecting the foreign population to much embarrassment. The wealthier Chinese had left the city in great numbers, taking with them their money and valuables.

The secular prints of our own country contain more recent and detailed information than we are possessed of; but the following extract from a private letter may be relied on as giving information furnished by one who resides at Shanghai, and is able to communicate with the Chinese there in their own dialect.

(From Mr. Pointls.—March 19, '53.)

"Teen Tuk, with 50,000 men, had, last week, laid siege to Nankin; consequently all business had ceased in this province. The rich people of Souchow and Shanghai all packed up and moved to their country houses; but on the 10th of March Teen Tuk was attacked and routed by the Manchoo army, com-

manded by the emperor's uncle, so that the greatest part of the panic has subsided. Still, the excitement is great. In the stores, very little of value is to be seen or bought; all is packed away and concealed. The dollar is worth 1,700 to 1,800 cash. Exchange is six shillings, and dollars un-come-at-able at that. All trade is stopped, except the sending off of the teas which had been bought previous to the panic. The merchants' godowns are stored with the property of the Chinese merchants, who think that the safest place for it. Before the end of the week we shall have, in all, four steamers, two frigates and a brig of war in port; so that we have nothing to fear for ourselves or our property."

Upon this extract Mr. Syle, to whom the letter was addressed, remarks to the Secretary:

"In contemplating such a state of things as that here reported, the question arises—How will such political movements affect the prosecution of our Missions in that empire? And it may be answered—according to the state of mind in which they may be who are engaged in the Missionary work, whether at home or abroad. If we have a proclivity towards faint-heartedness, this revolution will furnish as plenty of occasions for turning back, letting

go, giving up. But if we are stout-hearted—strengthened with might in the inner man—then we could wish for nothing more animating than the present aspect of affairs in China presents. What are the facts of the case? The Chinese, instead of being, as in 42, united among themselves against the foreigner, are now divided against one another, and soliciting the foreigner's assistance. Politically considered, the 'house thus divided against itself' has virtually fallen already. In a missionary point of view, a thousand pathways into the heart of the country are on the very eve of being opened—never to be closed again. Oh, the pity that we have not at this moment a hundred missionaries, ready to hasten inward and onward to those regions all unvisited, where they could be in no possible danger of interfering with another man's line of things! And great will be our blame if we delay sending there, as soon as possible, a large, varied, courageous reinforcement, animated themselves with an irrepressible zeal for conquest in the name of the Lord, and cheered on by the true-hearted sympathy and co-operation of those whose lot it may be to 'abide by the staff.'

"Does it occur to any one that we ought to pause, on account of these political commotions? Dear friend and fellow-soldier, had you been amongst those who encompassed Jericho for the seventh time, would you, when the trumpets blew and the people shouted, and the wall fell down flat—would you, because of the noise and tumult and dust of commotion, have *paused* about advancing to take the city?"

Undoubtedly, they who recognize God's providence in all these movements, will not fail to regard them with a view to discern what are his designs in reference to the diffusion of a

knowledge of his grace. In our judgment, the result of all this scene of confusion will be a door more widely opened than ever for the introduction of the Gospel into China. Bishop Boone only delays his return until he can insure the co-operation of such a number of labourers, as will enable him to meet the opportunities which God may place within his reach.

We regret to learn that three of our Missionaries now in this country, have just met with afflicting bereavements.

The Rev. Mr. Henning, of the African Mission, has lost his amiable helpmeet, who died at Norfolk on the 1st June, after a very short illness, leaving him totally blind, and with the charge of an infant but a few months old. Long a most faithful and efficient member of the Mission, Mrs. Henning's usefulness was continued after her husband's loss of sight compelled him to return to the United States; and at the time of her death she was accompanying him on a journey in which he was engaged on behalf of the African Mission. While Mr. H. was advocating the cause in the pulpit, he in a more retired yet scarcely less important sphere, was enlisting the sympathies of Christian women in the various objects which Bishop Payne had recommended. Her loss is very great to the Mission; and to her husband, humanly speaking, irreparable.

The Rev. Mr. Syle, recently returned on a visit from the China Mission, has been called to mourn the death of one of his children at Alexandria, Va.; while Bishop Boone, at Charleston, S. C., has just closed the eyes of his mother, who had been spared once more to enjoy the presence of her son.

May all these afflicted servants of Christ be remembered in the prayers of their brethren.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 15, 1853, to June 15, 1853.

NEW-HAMPSHIRE.

Portsmouth—St. John's, Ladies' Miss. Soc., Af. 25 00

MASSACHUSETTS.

Northampton—St. John's, \$11; S. S. for "Youths' Library of Am. Tract Soc. for Sch. Af., Bp. Payne, \$10 21 00

Salem—St. Peter's, Juv. Miss. Soc. Pro. As, \$10; S. S., do., \$5; 10 copies *Cavalla Messenger*, \$5; Ed. Af., \$20. 40 00

Waltham—Christ, by Rev. J. Rambo, for Par. Lib., *Bassa Cove*. 5 00 66 00

CONNECTICUT.

Fair-Haven—Availls of Missionary Collection at County Meeting, *Fairfield*, $\frac{1}{2}$ 9 50

Milford—St. Peter's, for Constantinople. 4 27

Watertown—H. P. B. 4 00 17 77

RHODE ISLAND.

Newport—Emmanuel Church, Rev. K. Stewart, Af. .. 6 05

Providence—Grace Ch., S. S., Sew. Circle, ed. Eleanor S. Vinton, Af. 20 00 26 05

WESTERN NEW-YORK.

Buffalo—St. Paul's, Easter offering. 10 00

Ithaca—St. John's, S. S., \$5; a teacher, do., \$5. 10 00

Lockport—Grace 1 00

Owego—St. Paul's 10 00

Oswego—Evangelists', Chapel at Rocktown, Af. 17 00

Penn Yan—St. Paul's 13 00

Rochester—Trinity, S. S., ed. one girl at Cape Pal, Af. Fem. Orp. As., \$20; a S. S. teacher, for Af., \$5; a member, gen., \$3. 28 00

St. Luke's, ed. two girls, Fem. Orp. As., "Mary Bishop and Sarah Pitkin" 50 00

Utica—Grace, \$10; 2d inst. ed. Af., "Geo. Leeds," \$10; a lady, semi ann. pay. sup. child, Af., \$10 Trinity, "Missions in Western Africa" 6 10 175 10

NEW-YORK.

Brooklyn—"Ladies' Mission'y Circle," to constitute Mrs. Eliza F. Clibborn a life member of Cape Pal. Fem. Orp. Asy. 30 00

Christ, S. S., by J. Robinson 40 00

Little Neck—Zion, \$33 66; S. S., \$6 36, through Rev. H. M. Beare, Rector 40 02

New-York—St. Peter's, S. S., ed. Hugh Smith, Af. 25 00

Misses Rogers Female Inst., Chelsea, through Rev. A. B. Beach, for Bishop Payne's Sch., Af. St. Thomas, S. S., ed. Af. 20 00

Trinity, annual payment towards endowment of African Episcopate, 250 00

Theolog. Semy., Dr. J. B. Eccleston, ed. Af. 20 00

Richmond—S. S., St. Andrew's, Abn. Egbert, Esq., through Rev. Dr. Moore, $\frac{1}{2}$; Af., Chi. 300 00

Troy—St. John's, S. S., by Mr. Rousseau, ed. Chi. 25 00

Miscellaneous—"Cash," for Missions 5 00 771 66

NEW-JERSEY.

Elizabethtown—St. John's, \$30 44; Af., \$1 32. 31 76

Mount Hol y—St. Andrew's, Ladies' Mis. Soc., Af. 5 25 37 01

PENNSYLVANIA.

Columbia—St. Paul's 4 60

Lancaster—St. James's, Rev. Dr. Bowman. 40 00

Mauchunk—St. Mark's and St. Philip's, Summit Hill ... 10 00

New-London—St. John's 1 84

Philadelphia—Nativity, Spring Garden. 23 00

St. Andrew's, a member, for Fem. Orp. As., Cape Pal. 1 00

St. Peter's 96 47

Pittsburgh—St. Andrew's, a mem., by Rev. N. E. Cornwall, 5 00

Miscellaneous—"G. T., Mr. Syle's Poor's purse, Chi. Dr. H. G. Seymour, of Accomac, Va. 6 00 192 91

MARYLAND.

Baltimore—Trinity, Chi. 10 00

Georgetown—D. C., St. John's, W. G. Ridgely, Esq., by Rev. A. Shiras, ann. pay., ed. 2 children, Chi. 50 00 60 00

VIRGINIA.

<i>Bottetourt Co.</i> —Bottetourt, Par. Mrs. Mary Gilmer,	10 00	
<i>Culpepper</i> —St. James's, Chi., \$6; Af., \$6 29	12 29	
<i>Essex Co.</i> —St. Ann's, by Rev. E. B. McGuire	15 00	
<i>Halifax</i> —Pupils in Miss Spear's School, \$1 50; Miss M. L. Spear, \$2; Miss Mary Smith, \$1; Mrs. H. C. Barksdale, \$1 50; Mrs. N. C. Bruce, \$5; Mrs. Eliza Bruce, \$30; Mrs. E. S. Easley, \$3; Mrs. F. K. Green, \$1; Miss M. E. Grammar, \$2 50; Rev. John Grammar, \$20; Col. C. H. Cabaness, \$2; Mr. R. A. Murrell, \$2; Mr. J. S. Lewellen, \$4; Mr. D. Cosby, \$5.	100 50	
<i>Prince George's Co.</i> —Brandon Church, by Rev. E. W. Hening	90 00	
<i>Raleigh and Genito Parish</i>	3 50	
<i>Richmond</i> —St. James's, Af.	73 05	
<i>Roanoke Parish</i> —Rev. J. F. Clarke	12 00	
<i>Tillotson Parish</i> —Af.	17 00	
<i>Williamsburgh</i> —Through Miss Barbara Page, \$26 50; and Anon., \$1; both by Rev. Mr. Hening, Af.	27 50	
<i>Miscellaneous</i> —Rev. D War- wick Af.	30 00	
R. H. Cunningham, Af. and Chi.	10 00	
A Friend, Chi., \$5; do. Af., \$10	15 00	415 84

NORTH CAROLINA.

<i>Raleigh</i> —Christ	15 00	
<i>Scotland Neck</i> —Trinity	24 00	
<i>Tarboro</i> —Calvary	12 00	51 00

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena, J. J. S., \$50; E. R., \$25; Miss S. G. B., \$25; R. V. B., \$25 for Miss. Sch., Chi., \$125, To aid in sending out ad- ditional Missionaries in the autumn, through Mrs. Boone, \$600; Ladies' Society of Charleston, through Mrs. A. Gibbes, for China, for support of Rev. Wong Kong Chai and his school, \$250; as Bishop Boone shall di- rect, \$150	1125 00	
<i>St. Bartholomew's</i> —\$25; S. S., Chi. scholarship, \$25	50 00	

<i>Charleston</i> —St. Michael's	21 87	
St. Philip's, a member, for Miss E. G. Jones, Chi., by Bishop Boone	5 00	
<i>Edisto Island</i> —Sup. Mr. Tong, Chi.	20 00	
<i>John's Island</i> —St. John's	10 00	
<i>Messiah</i> , Church of	30 26	
<i>North Sumner Mission</i> , Af.	7 12	
<i>Prince William</i> —Mission Ch., for Af., as Bishop Payne directs	20 00	
<i>Richland</i> —Zion, Af.	40 00	
<i>Society Hill</i> —Trinity, \$18; Fem. Orp. As., Cape Palmas, \$20	38 00	
<i>Sheldon Ch.</i> —Dr. De Saussure, Af. and Chi., \$40; Louis and Charles De Saussure, Af., \$2	42 00	
<i>St. Stephen's and Upper St. John's</i> , \$100; "an indi- vidual," Af., \$5	105 00	
<i>Waccamaw</i> —All Saints, Af.	113 00	
<i>Miscellaneous</i> —Mrs. John G. Godfrey, sub. for sup. child, Af., \$12 50	12 50	1639 75

GEORGIA.

<i>Macon</i> —Christ, S. S., ed. Af. \$3 36; do., \$4, sup. child, Af.; W. S. Willi- ford, for Cavalla Messen- ger, \$2	9 36	
<i>Savannah</i> —Ladies' Chi. Soc. Ed. Chi., \$150; for new chapel in Chi., \$271 77	421 77	
Christ, sup. Thos. Cran- mer, Af.	20 00	
Ladies' Af., sup. 4 chil. Af.	105 00	556 13

OHIO.

<i>Dresden</i> —St. Matthew's, Af. and Chi.	3 00	
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ILLINOIS.

<i>Cass Co</i> —Lancaster, "M. S. M." Athens, $\frac{1}{2}$; Chi., $\frac{1}{2}$	10 00	
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LOUISIANA.

<i>New Orleans</i> —Trinity, D. C. L. D., Esq., a first fee	10 00	
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LEGACY.

J. G. Clark, of Mount Holly, N. J., less Pennsylva- nia tax, half	475 00	
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MISCELLANEOUS.

A Friend, for Orp. As., Af.	5 00	
I., China	4 19	
Unknown, by Mr. Dana	1 00	10 19
Receipts, May 15 to June 15, 1853	\$4,523 04	
Total, June 15, 1852, to May 15, 1853	\$42,500 89	